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ABSTRACT

Designed for use in Michigan schools, this K-2 social studies unit examines aspects of African and Black American life. Material is divided into 11 sections. Sections 1 and 2 provide rationale, project overview, and an introduction to the unit. Section 3 outlines the five content and skill goals of the program: to learn the location of Ghana, Nigeria, and Michigan; to learn about the structures of families in these 3 areas; to learn about housing, education, and community life in these areas; to learn greetings and some basic words in a West African language; and to listen and respond creatively to African music. Section 4 outlines the specific learning objectives associated with each of these five goals. Section 5 contains a variety of introductory activities focusing on students' identification of their own families and community. The remaining sections consist of activities for each of the previously stated goals. For each activity, objectives, materials, procedure, and evaluation methods are described. Readings and illustrations are provided where applicable. Examples of activities are studying maps, drawing pictures of family and homes, examining pictures of different types of typical West African dress, reading and discussing stories about African families and foods, practicing African languages, dancing, and listening to music. The unit can easily be adapted for use in other states. (LP)

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DETROIT PUBLIC SCHOOLS

the people of west africa

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Burton International
Multicultural Project

AN ESEA TITLE IV-C GRANT
TO THE BURTON INTERNATIONAL SCHOOL
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PROJECT GOALS AND THEIR CONGRUENCE WITH STATE MULTICULTURAL GOALS

The Michigan Department of Education has adopted a goal statement for multicultural education in the State of Michigan. This statement speaks to seven specific areas of the school curriculum.

> Education which is multicultural is goal oriented. Successful implementation of the concept in the school curricula should result in several positive outcomes and should result in the student having:
>
> a. A positive self-image in understanding one's own culture and an appreciation for the culture of others;
>
> b. A clear understanding of one's own value systems, cultures, customs and histories as well as those of others different from oneself;
>
> c. An appreciation of the individual and cultural differences;
>
> d. A sound preparation for a productive participation in one or more cultures:
>
> e. A desire to contribute to and thrive in a culturally diverse nation and world;
>
> f. A respect for the freedom and dignity of all individuals, an acceptance of the responsibilities of sustaining and enlarging the institutions of all people in a complex, multicultural, interdependent society, which will contribute to greater freedom; and
>
> g. A wide spectrum of choices of careers and of culturally evolved lifestyles - choices which are based on each student's desires, aspirations, and capabilities.

The writers of this resource book have made an effort to include these goals in this project. Each of the goals has been attended to with the exception of Goal g, which is on career education. We hope that this effort by the Detroit Public Schools will help to strengthen multicultural education in Detroit and throughout Michigan.

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RATIONALE

Blacks first came to North America in large numbers as slaves uprooted from their lives in Africa. Many Black Americans can trace their ancestry to Africans from the region known as West Africa. Two modern countries of West Africa are Ghana and Nigeria. Although the histories of Ghana and Nigeria are relatively short as modern independent countries, their histories as a people are lengthy and rich.

The ancient and modern peoples of Ghana and Nigeria have had an important influence on people in the United States. In this unit we will examine three aspects of African and Black American life, compare and contrast them, and discuss the importance of Africa in the modern world. The unit is called:

Life in the family and community (K-2)

As Blacks are the largest ethnic minority group in the United States, it is appropriate that we explore the West African and Black American cultural ties and histories.

AN INTRODUCTION TO THIS GUIDE

This resourcebook is constructed around the approved objective and content for the primary unit's Social Studies instruction in Detroit Public Schools.

Objective: To develop in children a positive understanding of their roles in relation to the primary social groups of which they are a part; a recognition of the interrelationships among members of these groups; an awareness of the mutual obligations of members of these groups; an understanding that similar roles, interrelationships, and responsibilities exist in societies in other cultures; and an appreciation of a multi-racial, multi-cultural world.

Content: Relationships and responsibilities within the family unit, the school community, and the immediate neighborhood. Comparisons between these and similar social situations in other countries and other cultures. Study of specific facts and generalizations which lead to a recognition of the inter-dependency which exists among members of primary social groups, and to the development of concepts of appropriate roles and responsibilities of members of these groups.

This guide focuses on five goals.

1. to learn the location of Ghana, Nigeria, and Michigan.
2. to learn of the family structures in Ghana, Nigeria, and Michigan.
3. to learn about housing, education, and community life in Ghana, Nigeria, and Michigan.
4. to learn to communicate in a West African language.
5. to respond creatively to listen to and rhythms of African Music.

We hope that teachers will consider using these lessons when building the concepts of families and communities at home and abroad.

GOALS:

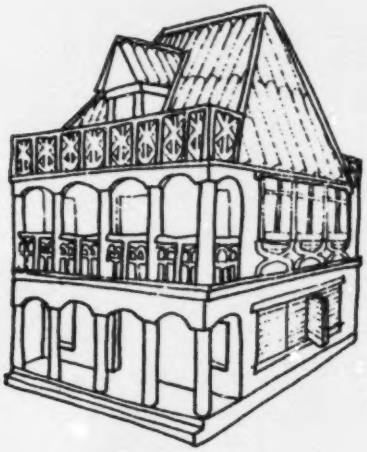
-Students will learn the location of Ghana, Nigeria, and Michigan.

-Students will learn of the structures of the families of Nigeria, Ghana, and Michigan.

-Students will learn about housing, education, and community life in Ghana, Nigeria, and Michigan.

-Students will learn how to communicate in a West African language.

-Students will listen and respond creatively to rhythms of African music.



OBJECTIVES:

1. Students will be able to locate on a wall map:

   a) Ghana
   b) Nigeria
   c) Michigan
   d) Africa
   e) North America
   f) equator

2. Students will be able to identify the various family structures found in Ghana, Nigeria, and Michigan.

3. Students will be able to describe everyday life in Ghana, Nigeria, and Michigan.

4. Students will be able to compare the different kinds of housing in Ghana, Nigeria, and Michigan.

5. Students will be able to say and know the meanings of several everyday words in a West African language.

6. Students will be able to create and perform a dance to the rhythms of African music.

LIFE IN THE FAMILY AND COMMUNITY

Introductory Activities

Students should bring in photographs of their families. Each student should describe his or her family as shown in the picture he or she brought to class.

Class should discuss how their families are alike, and how they are different.

Each child should draw a picture of the school and surrounding neighborhood.

Identify adults who live and work in the school neighborhood. The class should discuss what these adults do.

Some children can be assigned a person to role play through a charade or "What's My Line?" format. Each child should act out their person. The rest of the class should attempt to guess who they are.

Some suggestions:

- Postal Carrier
- Police Officer
- Firefighter
- Sanitation Worker
- Store Owner
- Teachers
- Principal
- Custodians
- Secretary
- Doctors
- Health Workers
- Dentists
- Hair Stylists
- Pharmacists
- Florists

Students should look through magazines and cut out pictures of people, institutions (school, church, etc.), modes of transportation, housing, and commercial buildings similar to those they would see in their neighborhood. The pictures should be assembled into a collage. Label the collage OUR COMMUNITY.

Use these activities to help the students to the unit introduced.

SUBJECT AREA: Social Studies (Geography)

ACTIVITY: Where is North America, Africa, Michigan, Ghana and Nigeria?

GRADE LEVEL: K-2

OBJECTIVES: Students will be able to locate on a wall map:

1. North America
2. Africa
3. United States
4. Michigan
5. Nigeria
6. Ghana
7. West Africa
8. equator

MATERIALS: world wall map, outline maps of the world, globe, an outline map of North America, United States, and Africa, tape, chalk, marker, crayons, pointer

PROCEDURES:

1. Explain to class that the world is divided like a puzzle into seven large pieces (areas of land). Teacher will probably want to use a globe or world wall map to do this.

2. Discuss:
   a) Each piece (area of land) is called a continent.
   b) Each continent has a name. (May or may not wish to discuss the names at this point.)
   c) The pieces (land areas-continents) that we will be talking about are North America and Africa.

3. Teacher:

   On a wall map of the world mark the outline of North America, Africa, Michigan, Ghana, Nigeria, and the equator using chalk, tape, or marker depending on the type of world map you have. (Do this prior to class lesson.)

4. Show class outline map or outline drawing of North America.

5. Have a student locate North America on the world wall map.

6. Show class outline map of Africa.

7. Have a student locate Africa on the world map.

8. Point to North America and Africa on the world map and have students orally identify them.

9. Show class outline of the United States.

10. Have a student locate United States on a world map.

11. Show class an outline map of Africa depicting West Africa.

12. Have a student locate Africa on a world map and point out the region of West Africa.

13. Point to United States and West Africa on the world map and have students orally identify them.

14. Show class an outline map of the United States depicting Michigan.

15. Have a student locate Michigan on the world map.

16. Show class an outline map of Africa depicting Ghana and Nigeria.

17. Have a student or students locate Ghana and Nigeria on the world map.

18. Teacher: Explain that the equator is an imaginary line that divides the world in half.

19. Have a student locate the equator on the world map.

20. Have students study the world map in groups and determine which is closer to the equator: Michigan, Ghana, or Nigeria.

21. Discuss the order with the class.

EVALUATION - QUIZ:

K - 1: 1. Distribute outline map of world and crayons to students.

2. Students are to follow the teachers oral directions as follows: (Allow students time before moving on to the next step.)

a) Color North America yellow.
b) Trace the outline of the U.S. with a black crayon.
c) Trace the outline of Michigan with a blue crayon.
d) Color Africa orange.
e) Trace the outline of Ghana with a brown crayon.
f) Trace the outline of Nigeria with a green crayon.
g) Trace the equator with a red crayon.

2nd grade: 1. On an outline world map label the eight items of our objective by number instead of name. Example: North America #1, Africa #2, United States #3, etc.

2. Make an answer sheet numbered one through eight with a line drawn behind each number for the students to write their answer on. Example:

1. _____

2. _____

3. On the bottom of the answer sheet write the eight items of our objective.

4. Distribute the outline world map and answer sheet.

5. Students are to look at the eight numbers on the world map and determine what they are.

6. After students determine the answer, look on the bottom of the answer sheet and locate the item and write it behind the correct number on the answer sheet.

SUGGESTED SENTENCES FOR HANDWRITING PRACTICE:

1. North America is a continent.
2. Africa is a continent.
3. The United States is a country.
4. I live in the United States.
5. Ghana and Nigeria are countries.
6. Michigan is a state.
7. I live in Michigan.

SUBJECT AREA: Social Studies - Oral Expression

ACTIVITY: Family Structures in Nigeria, Ghana, and the United States

GRADE LEVEL: K - 2

OBJECTIVES:

1. Students will identify different types of family structures.
2. Students will discuss their role as a child in the family.
3. Students will identify roles their parents have.
4. Students will study the family structure of peoples in Ghana and Nigeria.
5. Students will identify the roles of people in Ghana and Nigeria.

MATERIALS: Pictures depicting the 5 family structures (nuclear, extended, single-parent, families with no children, no parent families), paper, pencils, magazines, scissors, handouts entitled "The Family in Ghana", "Families in Nigeria", "Sika of Tadoradi", "Mahama of Daboya", "Flora of Jos", and "Ghana Jobs and Roles".

PROCEDURES:

1. Show each picture representing the 5 family structures separately to the students. Ask after each picture "Is this a picture of a family?" After viewing all the pictures, ask the students what they think a family is. Tell them that all the pictures can be examples of family.
2. Go back through the pictures and have the students identify the family members in each group.
3. Discuss the words father, mother, brother, sister, grandfather, and grandmother.
4. Have the students draw and label pictures of their family. Ask them to include anyone who lives in their home as part of their family.
5. Put pictures on a bulletin board and ask the following questions:
   a) How do these families differ?
   b) Which family is not like your own?
6. Discuss the fact that a family is a group and that each member of the family works together to help the group. This job of working to help the family or group is called a role.
7. Ask students to think about ways in which they are able to help out at home. Have volunteers pantomime these ways for the class. The one who correctly guesses the task may then take the next turn. (Tasks may include dusting, picking up toys, raking leaves, making beds.)
8. Ask how many of the students have helped at home in any of the ways that were just pantomimed. Can they think of any others?

9. Have the students draw pictures entitled "Work I Do At Home." Display.

10. After reviewing roles of children in a family, ask the children what their mother does to take care of them and what their father does. Explain that these are their roles as parents. (Their lists should include taking care of them, loving them, earning money to feed, clothe, and shelter them, educating them.)

11. Have students look through magazines and cut out pictures of mothers and fathers doing jobs at home. Example: washing the car, drying dishes, shoveling snow, washing clothes, gardening.) Display.

12. Explain that besides jobs around the house, parents must work in order to earn money to take care of the family.

13. Ask students the following questions:

a) How many students have one parent who works?
b) How many have both parents who work?

Have students volunteer to tell about the job their mother or father has.

14. Have students collect magazine pictures of men and women in various working situations. (Try to include men and women in non-stereotypic jobs.) Display as "Mothers and Fathers At Work." (Students may also wish to draw a picture of their mother or father at work.)

15. Review with students the 5 types of family structures. Have them give examples of each.

16. Ask what similarities there are in most families. Now that they know who they will find in many American families, who might they expect to find in a family from another country?

17. Tell students they are going to study the family structures of people in the countries of Ghana and Nigeria. Ask if they think they will be similar to or different from American families.

18. Read to students "The Family in Ghana" handout. Explain that the Ashanti's are located in Ghana.

19. Ask how the Ashanti family is similar to an American family. Ask in what ways it is different.

20. Read to students "Families in Nigeria."

21. Ask how the Nigerian family is similar to an American family. Ask in what ways it is different.

22. Review with the students what a role is. Read to the student "Sika of Takoradi", "Mahama of Daboya", "Flora of Jos", and "Yakubu of Lagos." After reading each one, ask the students what roles the people in these families had. Are these roles similar to or different from roles in American families?

23. Add other jobs and roles of Ghana by reading "Ghana Jobs and Roles." Are these similar or different?

24. Class will discuss things they have learned about the family in this unit - both American and African families. Answer any questions they may have. Get them to make generalizations about families around the world.

MAHAMA OF DABOYA

In the northern part of Ghana is the little town of Daboya. A few miles from the village, Mahama watches his cattle graze. Mahama is proud of his family's many cows for they represent importance and richness.

Now it is time to return home. With a stick, Mahama moves the animals on. Mahama sees a mammy wagon on the nearby road. This brightly painted passenger truck is packed with people, chickens, goats, and fruits and vegetables. One day, Mahama would like to take a trip on a mammy wagon to one of the citites in southern Ghana.

Down the road, Mahama passes the men's field of corn, millet and groundnuts. Beyond these fields are more fields where cowpeas and beans are planted. Next to the compound is the women's garden, with its rows of okra, peppers, tomatoes, and gourds.

Finally, Mahama reaches the compound (a group of buildings). A circular wall surrounds the compound, joining many round grass huts, In the yard are goats, chickens, and sheep. Mahama leads the cattle into the fenced yard.

After tying the animals, Mahama get ready for the evening meal. His mother has prepared a stew, which she has simmering over an open fire. Her day has been an active one. In addition to making the evening meal, she has spent much time working in the garden. She smiles as Mahama who sits upon a small stool nearby. He enjoys the smell of the stew. Soon the other members of the family will all be home together to share the meal.

SIKA OF TAKORADI

All the streets in the port city of Takoradi meet in a large circular marketplace - the busiest part of the city. Sika loaves the market and usually spends hours there. But Sika's father's ship is expected to arrive late this afternoon, and she does not want to miss it.

Sika's father is a captain of a ship. His ship carries lumber and other cargo to faraway ports. This is the longest trip her father has ever taken, and he has been gone about eight weeks.

Suddenly, Sika sees a ship in the distance. People are beginning to arrive at the dock now, and Sika spots her mother at the other end. Sika's mother teaches at a nearby school. She met Sika's father at the University of Ghana. Sika hopes to be able to go there, too. First, she must go to secondary school. Sika would like to be a doctor, becuase good doctors are needed in the country.

Sika finally sees her father and runs to him. She and her mother say hello and hug him. Then, the three walk down the dock, off to celebrate his coming home.

FLORA OF JOS

Flora watched as people in the circle stepped to the music of the drums. She was watching a funeral dance of the Kaleri people, and she was excited. These old dances are fast dying out and there are fewer and fewer chances to see them performed.

Flora is very much part of the new ways of life in Nigeria. She and her father and mother live in a modern house at the edge of the city. Friends from the U.S. who sometimes visit them are surprised that the house has a fireplace, which the family often uses in the cool evenings.

Flora's grandfather came to Jos from his nearby native village to work in the tin mines nearby. He was one of the first to leave the village for a "modern" job. Now Flora's grandfather has retired from the mines. He has a small farm near Jos, where he grows mostly sorghum, a cereal plant similar to corn.

Flora's mother was one of the best students in her school in Jos. When she graduated, she was chosen to study nursing.

At the universtiy, she met Flora's father. He was studying mining engineering. They married, and returned to Jos where Flora's father became a supervisor in the mines.

Flora attends a good modern school. She loves to visit the museum and carefully study each of the exhibits. Flora is afraid that by the time she grows up the old ways will have disappeared from the village. Modern ways are replacing the old in the villages. Flora would like to become an anthropologist - one who studies man. Then she would be able to study the old ways of her people.

THE NIGERIAN FAMILY

In southern Nigeria, a man and woman are often married in a christian ceremony. Many years ago, parents chose who their children would marry. Today, a person chooses who he or she will marry. There is a great closeness between the child and parent; often even more than there is between husband and wife. Even couples who have met and married in the city, far away from their families, usually plan to return to the home village after retirement.

The men of nearly every group in Nigeria observe the custom of a special friend. These friendships begin in boyhood and last throughout life. Men usually feel closer to their special friends than they do to their own families.

THE FAMILY IN GHANA

There is the immediate family (wife, husband, daughter, son, uncle, aunt) and the larger "extended" family (grandparents, grand-uncles, grand-aunts, nephews, and nieces). The old are respected for their wisdom and are welcome members of the family. Often the head of the extended family is the oldest member of the group.

GHANA JOBS AND ROLES

Almost 70% of the people in Ghana are in farming. Their main crop is cocoa. Other important occupations are fishing, forestry, mining, and factory work. Women are to be found in many professions, such as medicine, law, and politics. The government protects the equality of men and women, and guarantees equal pay for equal services. The government of Ghana is concerned about women with families, and encourages the development of well-equipped nurseries to care for the children of working women.

SUBJECT AREA: Social Studies

ACTIVITY: Identifying Various Aspects of Everyday Life

GRADE LEVEL: K - 2

OBJECTIVES: Students will be able to:

1. compare the tasks done by children of Ghana, Nigeria, and Michigan.
2. compare the food eaten by people of Ghana, Nigeria and Michigan.
3. compare the types of homes lived in by people of Ghana, Nigeria, and Michigan.
4. compare the occupation of people of Ghana, Nigeria, and Michigan.
5. compare the forms of transportation of Ghana and Michigan.
6. practice walking carrying "head loads".
7. identify lappas as clothing worn by many children in Nigeria.

MATERIALS: various handouts, paper, pencils, hand towels, bath towels

PROCEDURES:

1. Read the stories of the "Four Children of Ghana" one at a time. Then discuss the questions related to each story.

   a) *Tey of Kpotatufu:* (see attached stories)

   What does Tey's father do for a living? What does Tey do to help his family? What do your parents do for a living? Do you ever help them with their jobs? What kinds of things can children in Michigan do to help provide their families with food? How many of you have gardens? Do any of your gardens have shallots? The people of Tey's village share in the work of pulling in the nets. What else do they share? Do Michigan families share jobs, food, etc., with other people in their community? Explain.

   b) *Sika of Takoradi:*

   Could Sika's father have come to Michigan? Where are the Great Lakes? How does Sika recognize her father's ship? What is the U.S. flag like? How is the flag of Ghana different? (Teacher may want to show pictures of the two flags for comparison from an encyclopedia.) What school did Sika's parents go to? Are there universities near our town (city, village, etc.). Name some universities in Michigan. Did your parents require special training to learn their jobs? What do you want to become as an adult? Will you need special training for your job?

c) *Mahama of Deboya:*

What does Mahama do to help his family? For what purpose is a mammy wagon used? How do people in Michigan get from place to place? What is Mahama going to have for dinner? What kinds of food do you have for dinner?

d) *Amma of Accra:*

Why was Amma excited? What side of the road do people drive on in Michigan? Did Amma always live in Accra? Where else did she live? How many of you have moved from one city to another? What are some of the attractions of Accra for Amma? Which of these are present in Michigan? In what kind of building does Amma live? What are some of the different kinds of buildings the people live in in Michigan?

2. Review the material about lappas (handout #2). Ask students to compare clothing in Michigan to that worn by many Nigerian children. Students may color the picture of the boy wearing a lappa (see transparency). Ask students to bring in bath towels and wear them as Nigerian children might. (See sketches - handout #4)

3. Review the material about "carrying a headload." Why do people carry materials on their heads? How do people in Michigan move their goods from one place to another? (The teacher might suggest tote bags, back-packs, etc. as a way that Michigan children carry their school books.) Use the information in handouts #3 and #4 and a hand towel to make a pad. Students can then practice carrying their books on their heads. A game could be organized in which students pass their headloads to team members. The team which carries their headloads to a specific destination wins.

4. Read the story "Fufu Once A Day" (see handout #5) and review the questions at the end of the story. Compare the kinds of food eaten by students for lunch in Michigan to that eaten by Ike and his family.

EVALUATION:

Prepare a handout and ask students to answer the following questions by circling the correct answer:

1. Boys and girls in Nigeria often wear: a) mammy wagons; b) lappas: c) caps.

2. A mammy wagon is used to: a) take people from one place to another; b) prepare dinner; c) make clothes.

3. Fufu is: a) a kind of food in Nigeria; b) a job in Ghana; c) a place in Michigan.

Ask students to draw a picture which shows one of the occupations described in "Four Children of Ghana".

FOUR CHILDREN OF GHANA

Tey of Kpotatufu

Along the ocean in southeastern Ghana is the tiny village of Kpotatufu. Fields of grass surround the cluster of small earthen buildings that are connected by fences. In the tall grass are scattered trees and bushes. A hawk circles in the air, eyeing a small rabbit hiding beneath a bush.

In the middle of the village is the small primary school. At his desk Tey sits, restlessly looking out the window. In only a few more minutes, school will be out. Although it is only the first day of school, Tey has not been able to pay attention all day. He is thinking about his father and the other men of the village who are at the seashore, getting ready to set the large seine net that will capture many afafa (horse mackerel). Tey wishes that he, too, could be there, working with the men. Although Tey wants to be a fisherman, his father insists that he go to school.

Tey thinks about last summer, when he worked by the sea with his father, except in the last weeks when it was time to harvest the shallot (green onion) crops. Then Tey and his sister helped uproot the mature shallots, pulling the green bulbs out by hand. After the plants had dried in the sun, they were tied into large bundles. Some were stored in the ceiling of the family's house, but most were sold by Tey's mother at the market in Keta, a large town to the east.

The ringing of the bell interrupts Tey from his thoughts. School is over! Tey jumps up from his desk and runs out of the building. He hardly feels the tiny drops of rain that have begun to fall.

By the time he reaches the sea, it is raining steadily. Tey sees that the men are already in their boats. From the shore, he watches them row out. When they are about half a mile out, the men throw the long, finely meshed net out of the boat in a semicircle around a school of afafa. The net is almost a mile long and sewn into a bag. A rope with lead is attached to the bottom, so the net will sink down. A long rope with corks runs through the sides of the net to keep the top afloat, so captured fish will not escape. On the ends of the net are strong ropes. The men tie these ropes to buoys out in the sea. Then the men row back to shore, pulling one end of the net with them.

By now the storm is very heavy. The wind is so strong that it is bending the trees. Waves crash onto the shore. Birds squawk excitedly and gather in groups,

flying to shelter. A sandcrab races past Tey's feet, scurrying into a hole. Tey hurries under a group of trees to keep from getting soaked. He watches as the men pull the huge net behind the boat. When they reach the shore, one of the men jumps out of the canoe and ties the strong rope to a coconut tree.

Tey meets his father and together they hurry home. His mother has already prepared supper. As the family eats, Tey listens to the heavy patter of rain on the tin roof and the whistling of the wind as it passes through the trees.

When Tey awakes early the next morning, the rain has subsided. He dresses quietly and goes outside. His father is ready, too. As they walk down the muddy path, drops of rain fall from the trees. The birds chatter noisily as they hop about, looking for food.

When Tey and his father reach the sea, some men are already there. It takes nearly all the men in the village - about fifty - to pull in the huge net. And the more fish that are caught in the net, the heavier it is. Tey joins the men as they grab the rope and haul the net ashore. All the men rejoice - the net is full of fish! The village will have a feast tonight!

Sika of Takoradi

All the streets in the port city of Takoradi converge in the large circular marketplace - the busiest part of the city. As people crowd the walks of Takoradi, slowly heading home, a girl runs through the marketplace without stopping. Sika loves the market and usually she spends hours there. But Sika's father's ship is expected to arrive late this afternoon, and she does not want to miss it.

Sika's father is a navigator on the Black Star Line, Ghana's government-owned shipping line. His ship carries timber and other cargo to faraway ports. Usually her father's trips are to Europe, but this time the ship traveled to America - to ports on the Great Lakes. This is the longest trip her father has ever taken, and he has been gone about eight weeks. As always, Sika is anxious to hear her father's descriptions of the cities he visited. She hopes that someday she will be able to visit all the places her father has described.

As Sika reaches the dock, the sun is low in the sky. Waves are crashing on the sides of the silent ships in the harbor, and ropes squeak as the boats rock in rhythm with the water. Gulls soar through the sky with apparent ease. Black-and-white cormorants hover over the water, then dive into the waves to catch fish. Sika watches

as two birds dive into the water, each coming up with one end of the same fish. She laughs as the bird fight for the fish, squawking angrily all the time. Finally one bird yanks the fish and glides away; the other bird reluctantly flies out of the water and lands on a nearby post, his eyes scanning the water for another likely catch.

Suddenly, Sika sees a ship in the distance. As the ship comes closer, Sika can make out forms on the deck. The flag of Ghana - red, yellow, and green stripes with a black star in the middle - flies high on the ship, blowing in the breeze. By now the afternoon sun is spreading its color across the blue sky. The purple waters reflect the golds and reds of the sunset.

People are beginning to arrive at the dock now, and Sika spots her mother at the other end. Sika's mother teaches at a nearby secondary school. She met Sika's father while both were attending the University of Ghana, outside the capital city of Accra. Sika hopes to be able to go there, too. But first she must go to secondary school and to do that she must pass the secondary school exam, which she will take this year. Someday Sika would like to study medicine at the university and become a doctor for good doctors are badly needed in her country - especially in the rural north.

The ship is close to the dock now, completely blocking the last glimpse of the sun. Men throw huge ropes off the boat, and the ropes are caught by the men on the dock below. After the ropes are tied to the posts, the ladder is lowered and the men climb down, one by one. Sika spots her father and runs in that direction. She and her mother reach the ladder as Sika's father is climbing down, his duffel bag thrown over his shoulder. After hugs and hellos, the three walk down the dock, off to celebrate the homecoming.

Mahama of Daboya

Nestled in the grasslands of northern Ghana, on the bank of the White Volta River, is the little town of Daboya. It is October, and the land is wet with the rain of the past few months.

A few miles from the village, across the river, Mahama watches his cattle graze. His herd is a mixture of cattle: most are rather small, black-and-white, almost hornless cattle called West African shorthorn. There are also some larger, humped

cattle called zebu. Mahama is proud of his family's many cows, for they represent status and wealth. He knows, though, that in only a month the dry season will come, parching the land. Grass will wither and the trees will lose their leaves and become stark shapes on the scorched, yellow land. Mahama is always sad during the dry season, when there is little grass for the cows to eat. Even the White Volta shrinks to a mere stream during the dry season.

Now it is time to return home. With a stick, Mahama prods the animals on, walking behind them and watching carefully to see that they stay together. Every once in a while, Mahama must run ahead to prod a straying animal back in the right direction.

Soon dark clouds quickly cover the sky and Mahama feels the hot sun leave his body. In a matter of seconds, the rain is pouring down. As usual, the afternoon shower has come with very little warning. But though the clouds appear quickly, they disappear just as suddenly.

Mahama sees a mammy wagon on the nearby road. This brightly painted passenger truck has the name "Journey's End" painted on the rear of the vehicle. The wagon is packed with people, chicken, goats, and produce. Even from this distance, Mahama recognizes the varied sounds - laughter, crying babies, and squawking hens - as the rickety, old vehicle clatters down the road. Mahama enjoys reading the names on each mammy wagon as it passes along the roadway. One day, Mahama would like to take a trip on a mammy wagon to one of the cities in southern Ghana.

Down the road, Mahama passes the men's field of guinea corn, millet, and groundnuts. Beyond these fields are more fields where cowpeas and bambara beans are planted. Next to the compound is the women's garden, with its rows of okra, peppers, tomatoes, and gourds.

Finally Mahama reaches the compound. A circular wall surrounds the compound, joining several round grass huts. Inside the compound are cone-shaped bins in which millet is stored. In the yard are goats, chickens, sheep, and guinea fowl, squawking and screaming. Mahama leads the cattle into the fenced yard.

Leaving the animals secure in the compound, Mahama readies himself for the evening meal. His mother has prepared a chicken-groundnut stew, which she has simmering over an open fire in the cooking area of the family compound. Her day has been an active one as well. In addition to her many preparations for the evening meal, she has also spent a good deal of time working in her garden. She smiles at Mahama, who sits upon a small stool nearby. He enjoys the spicy aroma of the stew. Soon the other members of the family will all be home together to share the meal.

Amma of Accra

Amma awoke early on the morning of August 4, 1974. In fact, she had tossed and turned all night long with excitement over the coming morning's event. This was the day when all of Ghana would adopt the new law requiring all traffic to move to the right side of the road. At 6 A.M. the new law would take effect. Amma and many others were curious and anxious to share in the morning's excitement. For a year now, Amma's father had worked with many others in Accra to help tell men, women, and children about this new law. This education program had been called "Operation Keep Right."

Amma's family has been living in the capital city of Accra for many years now. Her father originally brought the family to the city from their home village of Goaso in the Brong-Ahafo region of central Ghana. Amma remembers little of her home village, since most of her childhood memories have been associated with their family life in Accra. Since her father has been working for the government, the family will probably always stay close to the offices in Accra.

Amma has enjoyed the city life of Accra. The high-rise office complexes and shopping centers are quite an attraction for a ten-year-old. It seems as if there is always some new building being erected in the downtown area of the city. Often her mother takes her to visit some of the historic sites of Accra. Recently her father had taken her into the Parliament building to see the beautiful hand-carved wooden panels that decorate some of the major rooms of this important civic building. There are so many beautiful parks and buildings in and around Accra, and Amma is always eager to see new places.

Amma's brother, Ahwenee, called her that morning at 5:30 A.M. Quickly, she dressed and joined her parents and brother on the open balcony that overlooked the crowded apartment complexes on their street. It was said that at 6 A.M., all sirens, church bells, and tower chimes would ring aloud to remind everyone of the "keep right" laws. It was difficult for these drivers to abide by the laws and safety practices of Ghanians when they drove through neighboring lands. Now all of these lands would practice the same traffic procedures.

This meant changing traffic signs from one side of the street to the other. It meant that pedestrians had to be very careful in crossing streets. Since this new law would bring traffic from a different direction, a person would be required to look to the opposite direction when crossing a street. "So many changes in one's everyday habits," said Amma's father. He was very worried for the older people who might

not be able to read as well as the younger, educated citizens.

Amma's mother had hot milk-tea ready for her as she huddled close to her family all grouped together on their balcony. Suddenly the clock struck six, and the ringing began. All over the city one could hear the different bells, and car horns, and chimes, and even people with noisemakers and drums, reminding the entire population that from today on, all would "keep right."

Even bicyclists appeared confused as many of them came racing down the street and entered their first "round about." Amma was afraid someone might run into a car. One young man stopped dead in his tracks, unsure which way to go at the intersection. Even the cars pulling into service stations seemed confused as to which was the entrance, and which was the exit.

Later that day, things quieted down in the neighborhood. People did adjust quickly to the change. Amma and her friends walked about the neighborhood to watch the traffic at one of the major intersections. How fast things were changing she thought. For her father, and others like him, this was just one of the many changes in the new life of the people of Ghana. Who knows how many other changes Amma will face as she continues to grow up in this modern city?

LAPPA

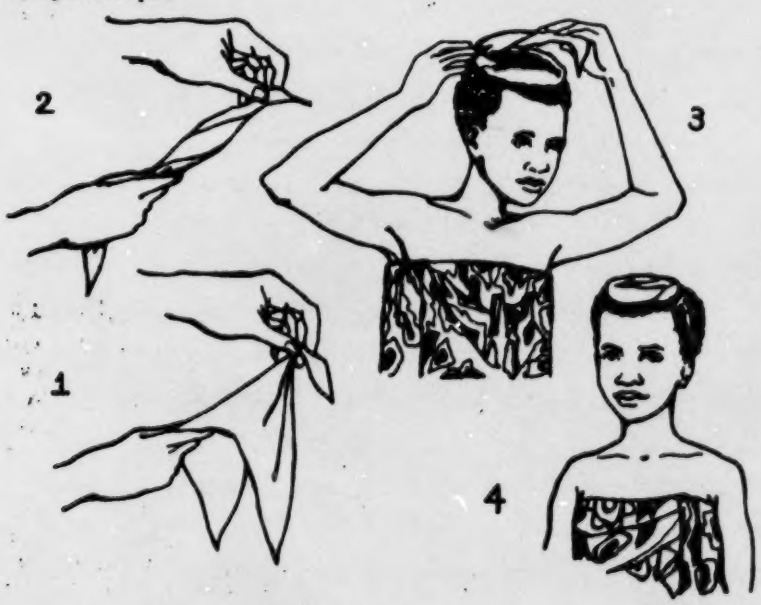
Lappa: A garment worn by many Africans, especially Nigerians. It is a length of cloth wrapped around the body as a skirt or a dress. Children may bring large bath towels or lengths of cloth to school to practice wearing a lappa. Girls may be encouraged to bring in dolls so that they can learn to carry them on their backs as Nigerian mothers often do. An extra lappa will be needed to carry a doll. A boy's lappa is worn low on the hips and usually has a large knot of cloth at the waist where it is secured. The girl's lappa is tighter and neater looking. It may be worn around the waist with a blouse. Small girls and women in the villages wear the lappa high up under the armpits, without a blouse (see sketches).

*CARRYING A HEADLOAD

Nigerian children who have their heads shaved (as many have) and women who have bound their hair in many plaits often make a pad for the top of their heads.

The pad cushions the head for loads of great weight and also helps balance the load. Heavy pads are usually made of grass, plantain leaves, or a piece of cloth. To make a head pad, take a small hand towel, hold diagonal corners, and twist the towel into a "snake." Coil the twisted towel and tuck in the outer end among the coils. The resulting pad should be round, flat, and somewhat thick, creating a broader, flatter carrying surface on the head. Carrying a headload is good practice for improving posture (see sketch).

Tying a head pad



*From Children in Other Lands, Allyn and Bacon, Inc. 1970 P. 240-241

VOCABULARY

Chisara
(che sa ra)
plantain
yam
palm oil stew
pepper
enzinma
(e zen ma)

A STORY TO READ OR TELL: The following story provides additional material for a comparison of village life in Iboland with life in the home community. It offers an opportunity to study cultural contrasts. Ike's younger sister Chisara is introduced in this story. Before beginning the story, show pictures of some of the foods mentioned in it,e.g., plantains, yams, palm oil stew. (Yams should not be confused with American sweet potatoes. A very large yam can provide a meal for five or six people. Indicate that Ike is a young boy in Nigeria.

*FUFU ONCE A DAY

Chisara had not gone to the stream with the other children. Chisara was Ike's sister. She was eight years old. It was her turn to help Mother make the fufu for the midday dinner. it had been a very bad morning. Everything had gone wrong.

Chisara had put a large pot of water over the fire to boil. Then she saw one of the younger children open the compound gate and wander into the bushes outside. Chisara went after him. He was just about to pick up a bright green stick when suddenly it began to wiggle toward him. Chisara screamed. She picked up the little boy and began to back away from the green, wiggling stick. She screamed and screamed. Soon Chisara's mother and all the other women of the compound came running with sticks. They beat and beat at the green, wiggling stick until it stopped wiggling. There on the ground was a dead green snake. It was a very dangerous snake. Chisara's mother hugged her tight and pulled her back to the compound. The little boy's mother hugged her son and scolded him for leaving the compound.

But, oh dear! What did they find inside the compound? In all the excitement about the snake, someone had left the gate wide open. Two young goats had come inside. They had jumped all over. They had knocked down baskets of corn and garri flour. But worst of all, they had knocked over the pot of water that had been set to boil. The water had all spilled out, and it had put out the fire.

Another pot was soon filled with water from the water jar. But now the water jar was empty.

There was no fire to boil the water. Chisara's mother gave her a large flat leaf called a plantain leaf. "Go," she said to Chisara. "Take this to Mother Ezinma and bring back a hot coal from her fire to light our own." There were four mothers in the compound. One of these was Mother Ezinma.

Mother Ezinma was busy frying plantain in hot palm oil. (Plantain is something like bananas.) She was very happy to give Chisara the hot coal. Chisara carried the hot coal carefully in the big plantain leaf.

From Children in Other Lands, Allyn and Bacon, Inc.]970 p. 240-24]

Chisara took the hot coal to Mother. Mother lit the fire with the coal. When Mother's own fire was burning brightly and the pot of water was boiling, Chisara put in many pieces of peeled yam, which is something like a very, very BIG white potato. Next to the pot of boiling yam, Mother was preparing a pot of palm oil stew. It was red and bubbly and smelled very good. It would make a fine sauce for the fufu.

When the children came back from the stream, Mother was very glad to see them. She needed their pots of water very much. There were dishes to be rinsed clean. There were hands to be washed. And both Mother and Chisara were very thirsty. They had been working hard all morning in the hot sun. Each one took a big drink. How good the clear, cool water tasted!

Mother put the pieces of boiled yam in a large wooden bowl. She beat the yam with a heavy wooden stick that looked something like a baseball bat. Thump, Thump, Thump; thud, thud, she went. Soon the yam was soft and smooth. This soft, smooth, pounded yam is called fufu. Fufu is the best food of all. It is even better than garri.

Chisara put a large lump of fufu in a bowl. She put some palm oil in another bowl. She carried these bowls to Father who was waiting for his meal in his house. Mother Ezinma's little girl brought a bowl of fried plantain to Father. Each of the four mothers in the compound sent something for Father to eat. Father had been working hard all morning on his yam farm. He was very hungry.

After food had been sent to Father, then Ike, Ada, Chisara, Little Oju, and Mother took their food.

Ike ate his fufu with his right hand. He never touched his food with his left hand. He pinched off a piece of fufu and formed it into a neat, long, lump in the palm of his right hand. Then he dipped the end of the fufu into his stew. He lifted it carefully to his mouth, keeping his elbow high so that the stew did not drip down his arm. The stew was very hot from the red pepper. Ike bit off the stewy end of his fufu and swallowed it. Ike almost never chews fufu. It is very soft and smooth, and he swallows each mouthful in one gulp. Maybe that is why he does not mind the hot pepper.

When he finished his fufu, Ike felt very full. The sun in the middle of the day was very hot. There was only one thing to do. Ike went to take a nap. As soon as she had cleared up her cooking things, his mother slept, too. Ike's brothers and sisters and even his father slept after the heavy fufu lunch while the sun was high and hot.

SUGGESTED QUESTIONS:

What is fufu?

How did Ike's mother make fufu?

Ike had fufu every day for lunch. Do you have the same food every day?

What did Ike and his family do after lunch?

What do you do after lunch?

How did Ike eat his lunch? (Used his hands.)

How do you eat your lunch? (Sometimes with hands; sometimes with utensils.)

What would your mother do if she spilled a pot of water?

What did Ike's mother have to do? Why?

How did the family show respect for Ike's father? Why did they respect him?

How do you show respect for you father? Mother?

SUBJECT AREA: Social Studies

ACTIVITY: Houses in Nigeria and Michigan

GRADE LEVEL: K - 2

OBJECTIVES: Students will be able to compare the different kinds of housing in Nigeria and Michigan.

PROCEDURE:

1. Teacher should have the students define and discuss houses:
   a) A house provides a family with protection from the weather.
   b) A house provides a family with a place where members can live together.
   c) Houses can be made from many different kinds of materials . Have students talk about and draw their own house.

2. Tell students that
   a) families can choose from many different kinds of houses in many different locations.
   b) houses differ in size, style, age, cost. Have students orally list as many different kinds of housing as possible in Michigan. Example: flat, duplex, single family house, apartment building, trailer, boat, hotel, barracks (army, airforce, etc.), dormitories (colleges and universities).

   Have students look through magazines and cut out pictures which will illustrate the different kinds of housing available in Michigan. (They could draw a small picture for any they can't find.) After completing, discuss the pictures noting similarities and differences.

3. Introduce the "Children from Other Lands," workbook sheets which show children living in small towns in houses typical of Ibo, Yoruba, and Hausa Fulani peoples. Distribute and look at the houses, have the children try to infer the type of materials which are used in each house.

4. Describe the Ibo house: This home is on a farm. The family grows plants for food. The home is not one house. It is five houses with a wall around them. The number of individual houses within a compound depends on the size of the family. The houses and the wall are made of mud bricks. The wall has a gate and it also has a grass roof over the gate. Each of the five houses has a grass roof. Each house has only one room.

   If Ibo people lived in a city or large town, they might live in a modern apartment or bungalow. The kind of house the family chooses has to do with where they live and how much money they have, just like families in the United States.

5. Describe the Yoruba house: This home is in a city. The family sells special handmade Yoruba cloth. The house has a steep roof. The roof is made of iron. It has been rained on so often that it is rusty. The rest of the house is made of cement. It is painted with bright colors-yellow, green, and red. Yoruba people have lived in cities for many centuries. Today the cities have spread and many people live in suburbs.

6. Describe the Hausa house: This home is in the city of Kano. Kano has a big airport. It is in northern Nigeria. This home is also a compound. The buildings are made of mud bricks. The Hausa people decorate the walls of their homes with patterns and designs. Decoration on the house are mostly yellowand white, but red, green, and blue are sometimes used.

EVALUATION:

Using the pictures of housing in Michigan and Nigeria, students will compare the houses:

1. How are the houses alike?
2. HOw do the houses mueet the criteria set in procedure step #1?
3. Do you know of any places in the United States where dried mud bricks are used for housing (southwest adobe).
4. How are the materials used to construct the houses similar?

Name _____

Ibo home

40

Name _____

Ibo

41

Name _____

Ibo

Name _____

Hausa-Fulani

Name _____

Hausa ~ Fulani home

Name. _____

Hausa ~ Fulani

45

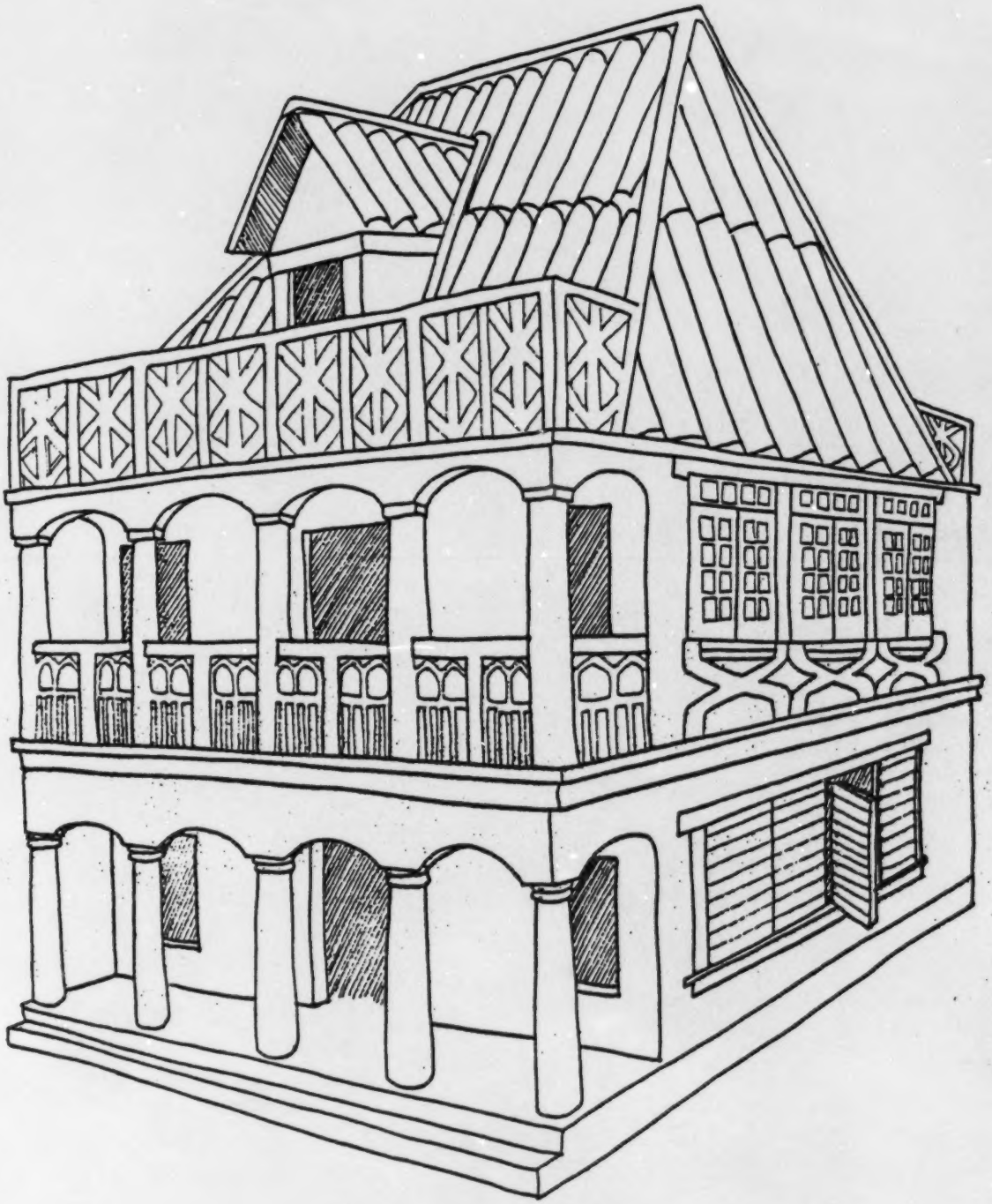
Name _____

Yoruba

46

Name _____

Yoruba home



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Name _____

Yoruba

SUBJECT AREA: Social Studies and Oral Expression

ACTIVITY: Greetings and Everyday Yoruba Words

GRADE LEVEL: K - 2

OBJECTIVE: Students will be able to say and know the meaning of several everyday words in a West African language (Yoruba).

PROCEDURE:

1. Present the idea to the class that people around the world communicate with Language. Language is cultural. So in different places around the world people will speak different languages.

2. Ask the class if they know any words in another language. Have them share them with the class.

3. Show the class a picture of a single object like a house or an apple, and then tell them how to say that object in several foreign languages.

   EXAMPLE:

ENGLISH	SPANISH	FRENCH	GERMAN
house	casa	maison	haus
apple	manzana	pomme	apfel
water	agua	l'eau	wasser
pen	pluma	plueme	stil
book	libro	livre	buch
hand	mano	main	hand
window	ventana	fenetre	fenster
pencil	lapiz	crayon	bleistift
dog	perro	chien	hund
table	mesa	table	tisch

4. Explain to the class that many words we use now are from foreign languages. English is comprised of many words borrowed from other languages.

   EXAMPLE:

   ARABIC: zero, traffic, mattress, cotton

   SPANISH: mosquito, alligator, parade, guitar

   AMERICAN INDIAN: skunk, chipmunk, squash, pecan

   DUTCH: waffle, measles, boss, wagon

   ITALIAN: duet, opera, piano, umbrella

   AFRICAN: banjo, ebony, banana, cola

   Have students fold a piece of paper into four squares. Use headings like:

   WORDS FROM ARABIC

   WORDS FROM SPANISH

   WORDS FROM AMERICAN INDIANS

   Have the students draw one picture to represent a word in each square, and repeat them to the class. You may have different groups of students do different languages.

5. Ask the students "What is a greeting?" Have the students stand up and practice some greetings; one child playing the role of an adult and the other the child. Some greetings to practice:

GROWN UP	CHILD
Salesperson: Good morning. May I help you?	Child: Good morning. Yes, thank you.
Principal: Hello. How are you today?	Child: Hello, I am fine thank you. How are you?
Parent: Good night, sleep well.	Child: Thank you, good night.
Teacher: Good-bye. I'll see you tomorrow.	Child: Good-bye, have a nice afternoon.

6. Using a map or a globe locate the country of Nigeria. Have students name the continents of Africa and America. Show the class pictures of a Nigerian boy and a boy from the United States and identify them as such. Ask students individually to take a picture (whichever one of the two you hand them) and go to the map or globe and locate where the boy would live. Each student should identify the continent and country.

   Explain to the class that in Nigeria people speak many different languages. Mention that the three most common languages are Hausa-Fulani, Ibo, and Yoruba. The country of Nigeria has chosen English as their official language because so many people speak so many different languages. This region of Africa was dominated by the British. So when Nigeria became independent they kept English as the official language. Children learn English in school, but at home with family and friends they will speak a native African language. There are some greetings in Yoruba. Have the students practice them many times. Use them in class for several weeks until everyone is familiar with them.

   Hello - Pele Good morning - Karo please - Jowo

   How are you? - Se da da ni? Good night - Odaro Thank You - A dupe

   Good-bye - Odabo

PRONUNCIATION HELP:

1.	Hello.	paylay	pele
2.	good morning	kahroh	karo
3.	Please	jahwah	jowo
4.	How are you?	Say dah dah neh	Se da da ni?
5.	Good night.	Ohdahrah	odaro
6.	Thank you.	Ah dookpay	a dupe
7.	Good-bye.	Ohdahbuh	odabo

EVALUATION:

Find some pictures or have students draw pictures that would be appropriate for each greeting or word. A child getting ready for bed may be a picture for "odaro". An ice cream vendor giving an ice cream to a child might appropriately be labeled "a dupe"; two friends meeting on the street might be "pele". Practice and check the students' comprehension by their appropriate responses to various pictures. When questioned they should be able to explain why they responded with the Yoruba word or phrase they chose.

SUBJECT AREA: Oral Communication in Music

ACTIVITY: Creative Dance

GRADE LEVEL: K - 2

OBJECTIVE: Students will be able to create and perform a dance to the rhythm of African music.

MATERIALS: record player, picture of African and American instruments, record of African music, nursery rhymes, and other American music.

PROCEDURES:

1. Discuss American music with the students. List some of the reasons for which we use music and rhythm. (To express our love, hate, happiness, sadness; to tell stories, to show patriotism.)

2. Have students sing Happy Birthday to show happiness; have them sing a nursery rhyme to tell a story (Hickory Dickory Dock).

3. Play other music to give students examples of other uses of American music (marches, square dance music, etc.).

4. Explain to the class that music is very important to Africans; that Africans use music for many reasons, too. List some on the board:

   To chase away evil spirits
   To show happiness
   To express sadness
   To honor the chiefs
   To make ready for war
   To tell stories
   As greetings
   To prepare for a hunt

5. Show pictures of various American instruments. Then show pictures of several African instruments which are similar. Bring in any African instruments you have access to. Bring in those American instruments which are similar, like tom toms.

6. Play the instruments and allow students to play them.

7. Play a record of African music. Discuss the importance of rhythm and beat. Explain that, generally, the faster beats were used to show how happiness, excitement. The slower beats were used to create feelings of sadness, seriousness, danger. Allow students to accompany the music with instruments.

8. Discuss dance. Discuss how Americans dance to express themselves and their emotions. Discuss square dance, waltz and disco. Have them listen and dance to "Skip to my Lou."

9. Explain how Africans dance to express themselves and their emotions. Tell how Africans dance for many reasons and list a few:

   -To tell a story
   -To prepare a hunt

Then explain one of the dances for them to learn. The Hunters Dance is one in which several dancers pretend to be hunters with bows and arrows. They look for a place to set a trap. One of the hunters does this by placing a piece of grass in the center of the dance area. The hunters hide. One dancer pretends to be the animal. He moves about carefully, investigating the area. He comes upon the trap (grass) and sniffs at it. He then attempts to take it. The hunters spring out and surround him, killing him with their arrows. The animal dies, and the hunters cut off his tail as a sign of victory. (If film or filmstrip showing African dance is available, this might be used also. Students might be given a chance to see the dance movements and make use there in making up their own little dances. Teacher could give them the titles - happiness dance or danger dance.)

Before explaining the hunters dance, teacher should explain to the students that, although the animal was killed in the dance, and in the real hunt, it was killed only when food was scarce.

EVALUATION:

Teacher will select an African song to accompany the students while in several small groups, they learn the hunters dance. Teacher will watch and listen to see that the students move and act like hunters or animals, and that they move about to the beat of the music. If no music is available, teacher and students may set down a rhythmic beat.